



"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

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VOL. X.

PALESTINE MISSION.

BEYROUT.

The Missionary Herald contains a letter from Mr. Bird, dated Jan. 11, 1825, and another from Mr. Goodell, dated as late as Feb. 2d.—Speaking of the Firman of the Grand Signor, forbidding the circulation of the Scriptures, of which an account was given in our last volume, Mr. B. says:

Whatever may have been its object, its effect has doubtless been, to open a wider door to the opposition of our enemies, and to intimidate many native Christians, who, but for this, would have been disposed to receive and disseminate the word of God. It has drawn forth a circular from the Greek Patriarch, residing at Damascus, the import of which, as near as we can learn, is, to warn his people not to receive our books, nor to send their children to our schools.

After describing two schools, one of which had been destroyed by the Catholic priests, he adds:

But of all the subjects, of which we can now speak, relating to the prosperity of the mission, perhaps the most interesting is the school we have been the means of establishing in the city. It commenced in our own house, on the 28th of July last, under the instruction of a native Arab, and consisted of seven pupils. Its increase was rapid. A larger room was necessary, and we hired one in the neighbourhood. By the middle of September, the regular number of scholars was between 50 and 60.

A thing so novel here as a free school established by strangers, could not fail to attract considerable notice. Many persons of different religious denominations, came to see it merely to make inquiry; others to applaud; and others to contradict. Many listened at the door, and went their way; some examined the books; and some, without examination, declared them heretical. One individual, hearing a little boy repeat the second commandment, "Thou shalt not make unto thee any graven image," &c. said it was wicked to teach such things to children,—"*it was opposed to the church.*" Another inquired what right we had to come here and set up schools. The instructor replied, "These children were running about the streets in all sorts of mischief, and almost as ignorant as the beasts of the field. No one cared for them. Now these good people have come from a far country to teach them what will make them happy and useful. Are you angry at this? Why did you not establish a school for them yourself?" The man was silenced.

About this time, so much was said to the Greeks

by their Popish neighbours, for sending their sons to be taught heresy, that four of their most respectable men came to ascertain more fully the nature of the school, and especially what was taught in it. After they had examined the Bibles, Testaments, and Psalms, (the only school books,) they pronounced them all good. We then gave them the history of the school, saying, that a few children in our own family and neighbourhood, wished to learn to read; that we taught them the alphabet ourselves, and as much more as we were capable of teaching; but as some of them began to require more able instructors than ourselves, our present teacher was engaged to come and instruct them an hour or two each day; that the accessions to the school were such, that soon the teacher needed the whole day for their instruction, and that, at the present time, the number of children was greater than we had ever expected. "And now, sirs," said we, "is this good or bad?" All replied, "*It is very good,*" and appeared much gratified with what they had seen and heard. Soon after this, the school room being still too small, we took, for a trifling rent, a house in the city, sufficiently large to accommodate, not only the school, but also the teacher and his family. Our hopes were quite sanguine that this removal from the suburbs to the town, would considerably increase the school.

It was just at this time, that the circular of the Greek Patriarch, mentioned in the first extract from Mr. Bird's letter, was issued; and, as might be supposed, occasioned some embarrassment to the school. However, the school survived the shock.

The only late intelligence respecting Messrs. Fisk and King, is in a letter from Mr. Temple, dated Malta, May 19th. It is as follows:

By a letter from Mr. King, I learn that he is about to leave Syria, with the intention of visiting Constantinople and Greece. He hoped to be at Smyrna, by or before the middle of June, where he wished me to send some Greek tracts for him. His letter was dated at Jaffa, whence, about the middle of March, he, together with Mr. Fisk, were on the point of setting off for Jerusalem, not without the expectation of meeting many difficulties in the holy city. The Firman had prevented their doing much in the distribution of the Scriptures, and this induced them to try more earnestly to do good by preaching; but the Roman Catholic priests opposed them with great violence. This seems to be their hour, and the power of darkness.

MALTA.

Excitement among the Catholics.

Those, who remember how much violence was occa-

sioned in different portions of the Catholic Church, by the salutary influence of Luther and his associates, will not be surprised that acts of violence should be excited by the same kind of influence, at the present day; nor will such acts be regarded as of a disheartening character.—The following notices are from letters written by Mr. Temple to the Corresponding Secretary. The letters are dated April 20th and 21st.

Since I last wrote you, a serious event has happened in this island. About three weeks ago, the Rev. Mr. Kneeling, [Wesleyan missionary,] and wife, were driven from their house, by a furious Maltese mob. The mob assembled twice on the same day before his house, and was, in both instances, dispersed by a military guard, which was stationed not far from his door. It was judged, that not less than 200 persons were assembled, who threw stones with such violence, as to break almost every pane of glass in his house, and materially to injure the doors. A soldier was knocked down by a stone, that struck him while endeavouring to disperse the rioters: but neither Mr. nor Mrs. K. were injured.

The Pope is straining every chord in all directions against the Bible cause. So much hostility has not been manifested against this cause, probably, since the Reformation, as at this day. The anathemas of the priests have been pronounced against our tracts: but this is of little moment, since the blessing of God, as I trust, is upon them.

I see abundant evidence, that the few Christian missionaries stationed in the Mediterranean are increasing in zeal, and extending their plans and labours for the enlargement of our adorable Redeemer's kingdom. That the enemies of this sacred cause should be roused to a correspondent activity, is an event that may well be anticipated. Perhaps he might not be entitled to the character of a dreamer, who should predict some awful explosion within the kingdom of the Beast, at no distant period; for there is heard a hollow rumbling sound at present, which seems to indicate the approach of a volcanic eruption.

FROM THE MISSIONARY HERALD.

SANDWICH ISLANDS.

JOURNAL AT HONORURU.

It is the custom of the missionaries to hold a catechetical meeting, once a week, at which questions are proposed upon the principal points in the sermons last preached, with a view to awaken, impress, and enlighten more fully, the minds of the natives.

Oct. 5, 1824. At the catechetical meeting, four discourses were reviewed. The account of the deluge appeared to be peculiarly interesting to the natives. Opia asked in what country the ark landed, and whether it was still to be seen. It was also asked by one of them, which of the sons of Noah the Owyhean race sprung from, and whether this fact was not made known in the Bible.

11. Mr. Bingham attended the catechetical meeting, at the house of Opia, and reviewed the three discourses last preached, in which the conduct of those who *hate* the light, and those who *love* it appears in striking contrast. Opia said, at the close, "Good is the Lord to teach us so plainly."

With respect to the incipient commerce of the natives, the journal contains the following notice, under date of Oct. 15th.

The Brig Ainore (Inore,) belonging to Krimoku and the young princess, returned from a sealing voyage, with 6,000 seal skins. Captain Sumner and Mr. Beckley, who have had charge of the vessel, suppose she has cleared about 12,000 dollars. The experiment proves to be quite as successful as we could have expected.

Version of the New Testament commenced.

21. Mr. B. having begun a translation of the Gospel of Matthew, which it is hoped will, by divine aid, be finished in the course of a year, completed the first chapter to day, having spent some portion of each day for the last three weeks, comparing the Latin, English, and Tahitian versions, with the original Greek, and endeavouring to produce from the original a version in the Owyhean language, as clear and correct, as the genius of the language, and our acquaintance with it, will admit.

28. A letter from Mr. Stewart to Mr. C. states that Kaiko, who has for some time been ill, and the young princess have been sacrificing to devils; but that they went out of Lahinah to do it, because, as they said, there was too much praying there. This transaction, it is believed, has, however, rather confirmed the friends of the truth, and they have an interesting company of praying men, with whom they have a weekly conference, not wholly unlike an inquiry meeting in a revival of religion, which Taua, the Tahitian assistant, says, is just like Huahine. They are in want of more spelling books and hymns.

JOURNAL OF MESSRS. RICHARDS AND STEWART AT LAHINAH.

Jan. 5, 1824. Though the afternoon was stormy and unpleasant, the native Monthly Concert for prayer was fully attended both by chiefs and people: a strong evidence of the interest they feel in supporting the new system, for they dislike exceedingly, to expose themselves to wet and inclement weather.

Proofs of Advancement in Civilization.

Our customary visits to the chiefs this morning, were more than usually pleasant. We found them at their several establishments intently occupied in their studies, and uncommonly solicitous for instruction. We were particularly gratified with the appearance of our friends, Kaikiove, the guardian of the young prince, and his wife Keaweamahi. We found the former reclining on a neat Chinese sofa, earnestly engaged with the few pages yet printed in the native tongue; the latter seated at a very handsome secretary, with a book case top, writing a letter.

Besides these two pieces of furniture, which would be called neat and ornamental in any common sitting room or parlour, there was another sofa of the same kind in the room, a very large mahogany dining table, two circular tables of the same material, with an elegant portable writing desk on each, a handsome card table and dressing case, and a large and expensive mirror. The whole house exhibited a degree of neatness, comfort and convenience, not often found in the dwellings even of the highest chiefs, and excited a plea-

sing hope of seeing still greater improvements in the externals of social and domestic enjoyment.

They were both clothed in loose dresses made in European fashion, and in their persons, more than in the furniture of their apartment, presented a strong contrast to the appearance they made but a year or two since, when seen only in unblushing nakedness, and when they knew no higher subjects of thought or occupation, than to "eat, drink, and be merry."

These two are among the most amiable of our friends. Their deportment is at all times modest, dignified and interesting, and their whole character, so far as we can gain the knowledge of it, so consistent with Christian propriety and purity, that in our intercourse with them, we almost forget they have been heathen. They are assiduous in their attention to every means of instruction, and are never absent from the services of the chapel, and not unfrequently are seen bathed in tears under the preaching of the Gospel of Jesus Christ. May they be found among the first fruits of Owhyhee!

9. While at tea this evening, we heard a herald passing through the district, (the manner in which all the general orders of the king and chiefs are communicated to their vassals,) making a proclamation to the people. On inquiring of the native boys in our yard, we learned, that the object of it was to inform the people, that the next day but one would be the Sabbath, and to command them to have all their food for that day prepared on the morrow, and not to break the commandment of God by working on the "la tabu"—sacred day. Heralds have very frequently been sent out on a Saturday evening, to give intelligence of the arrival of the Sabbath, and to command its observance; but this is the first time we have heard it notified so seasonably, as to take all excuse from those who disregard it.

Eclipse of the Moon, and Alarm of the Natives.

Last night there was a beautiful and almost total eclipse of the moon. The family had just retired to rest, when an alarm was given by the natives in our neighbourhood. Loud and lamentable wailings were heard in various directions, while the half suppressed and plaintive murmurings of those who, with hurried footsteps, passed to and fro, gave indications of something new and melancholy. Hearing Stephen's voice in the yard, we, without rising, inquired the cause of the agitation, and were answered, that "the people thought the king was dead, because the moon was dark." This was the first information we had of the eclipse; and on looking out, at once saw the sublime but innocent cause of the alarm. Considerable numbers had gathered round our fence, and, we heard nothing but the exclamations, "*mahuia mai, mai nui*," (the moon is sick, very sick,) "*mahina pupuka—pupuka no!*" (an evil moon—evil indeed!) "*Ua pau ka mahina i ke akua*," (the gods are eating up the moon;) &c. &c. uttered in tones of deep anxiety and distress. All agreed in considering it an omen of great calamity to the nation. The king had died at sea, or would soon die; or the prince, princess, one of the queens, or some member of the royal family, would soon be dead: for the moon had formerly appeared just so, before the death of several great chiefs!

31. For the last fortnight there has been an

unusual and increasing demand for books in the native language. We distributed 50 this morning before breakfast, and since then, three times that number have been called for. But our stock is nearly exhausted, and we have been compelled to send away upwards of a hundred persons, with the promise of a supply as soon as the new edition shall be printed. Some new excitement in favour of the *palapala* [instruction] appears to have been produced on the minds of the chiefs and their attendants; and though we are ignorant of any particular reason for it, we trust, the first cause is the power of Him, in whose hands are the hearts of all men.

Feb. 6 This evening Auwai and wife returned our call. They came in while we were at the tea table, but could not be prevailed on to join us.—We could not but be amused at the evident reason—the poverty of our board in their eyes. A plate of toast, with a little force meat, were the only articles, besides the tea service, on the table, which, for half a dozen persons, when compared with the variety and quantity of food placed *four times a day* before the family of a chief, appeared to them a most scanty repast. They said but little, while they remained, but in exclamations of sympathy at what they conceived to be our unavoidable hunger. "*Aroha ino ia oukou*," (great is our compassion for you,) burst from their lips, and they hastened their return to send us some fish and potatoes immediately.

7. The favourable auspices in reference to the schools, mentioned at the commencement of the week, have since greatly increased, and we have the happiness of stating, that, in addition to the school of the young prince, each of the chiefs now has one similar, under his special superintendence. The number of schools thus formed is ten, including, in the whole, nearly 150 scholars. Applications have been made for the institution of several more, and we soon expect to have at least 300 persons under regular tuition in this district.

The brig *Neo* came to an anchor this morning from Owhyhee. The commander brought a present of oranges, and a letter to Mr. Stewart from our friend Kapiolani, the wife of Naihi. She earnestly entreats, that books and slates may be sent to her people at Kearakakua, where she has lately returned, after an absence of two or three years at Oahu. Having herself been greatly benefited and enlightened by the instructions of the missionaries, she says, she has great sorrow for the ignorance of her people at Owhyhee; for they are "*Nui roa raau po*," (very dark hearted.)

Occurrences of a Sabbath.

The most interesting circumstance of the day, is an application for baptism from Kaikioeva and wife, another chief and wife, Toketa, a Tahitian in the family of our patron Hoapiri, and our friend the blind "Bartimeus," as he is sometimes called by us. This is the more notable, from the fact, that there is and has been, no external circumstance that could operate as an undue excitement to any thing of the kind. Every thing in the characters of most, if not all these persons, as far as we can ascertain, sanctions the hope, that through the knowledge of the truth as it is in Jesus, they have been turned from darkness to light, and from the power of Satan unto God; and are proper subjects for the administration of the ordin-

ance, the benefits of which they are desirous of receiving.

Such hopes, and such causes for high expectation, from this people, give sweetness to the missionary life. The number of those, of whose saving conversion from sin to holiness we entertain even the faintest hope, is small indeed: but in the midst of a generation "filled with all wickedness," though few, they are conspicuous and lovely. It is a glorious consolation for the many sacrifices we feel ourselves to have made in coming to dwell in these "ends of the earth," to know, that, had we not thus forsaken so many things that were most dear to us, to bear the lamp of eternal truth in this darkness, these very individuals, now so indescribably interesting, would still have been groping in the thickest shades of spiritual death, and stumbling on the dark mountains of sin. What cannot the word of God perform on them, in whom it "worketh effectually." How changed are these! Unto them the Gospel has been preached, and by it they have been transformed into new creatures; have become gentle, temperate, industrious, modest, chaste, sober, devout and holy. Such, at least in our eyes, they appear, and such we believe them to be.

MR. LOOMIS'S VISIT TO THE UNCLE OF OBOOKIAH.

Those who have read the life of Obookiah, will be interested in the following account of a visit made to the uncle of that youth a little more than a year since, by Mr. Loomis, the missionary printer at the Sandwich Islands. It will be remembered that Obookiah's residence was on Owbyhee.

Returning from the place of worship, we passed close by the ruins of Heiau, [temple,] where Obookiah once lived, and where he assisted in the cruel rites of heathen idolatry. His uncle, formerly a priest of some celebrity, is still living in a house, only a few rods distant from the Heiau. I was introduced to him as a friend of Obookiah. When informed that we had held a religious meeting, he seemed to regret very much that he had not known it in season to attend. Thomas Hopoo has spent some time in giving him religious instruction, and he has now, I believe, a good idea of the leading doctrines of the Bible. A dream which he had some time since, gives some reason to suppose that his thoughts have been lately directed, in some measure, to the subject of religion. In this dream he imagined that he saw and conversed with Obookiah, who assured him that he was unspeakably happy in heaven, and exhorted him to repent of his sins, and listen to the instructions of the missionaries, and become a servant of Jehovah; then they should dwell together in glory.

I spent a considerable time in conversation with him, endeavouring to show him, that religion was the all-important thing. Of this he seemed in some degree sensible, and said he would serve none other than Jehovah.

As we were retiring from this interesting visit, Thomas pointed out to me a number of cocoanut-trees, which he said were planted by his friend, Obookiah. Arriving at the water-side, we stepped into our canoe, and pursued our way to the opposite shore, reflecting upon the wonderful dispensations of Providence. I could not but be much affected. I had been visiting the spot where Obookiah once dwelt, and had seen the altar on which he sacrificed to demons, and the man who

instructed him in the mysteries of idolatry. From this spot, and these abominable practices, Obookiah is directed, by an unseen hand, to the shores of America, where the light of science and religion first opens to his view. In that land, he becomes acquainted with "Him, of whom Moses and the prophets did write, Jesus of Nazareth, the son of Joseph." He is overwhelmed with love and gratitude, and earnestly desires to be sent back to the isles of the sea, that his own countrymen, long enveloped in darkness, may see the light, and learn the way of salvation. But Obookiah is not to return. He is seized by the angel of death, commissioned by Him who rules in infinite wisdom, and departs to the unseen world, resigned to the will of his heavenly Father, but, with his latest breath, interceding for his poor benighted countrymen.—Thy prayers, Obookiah, have been heard. The Gospel is proclaimed to thy countrymen, and the half-demolished walls of the Heiau, show that they are no longer regarded as sacred to idols of wood and stone, and that these altars will no longer smoke with the blood of human sacrifices.

THE LAW MAGNIFIED BY THE WORK OF THE HOLY SPIRIT.

"If God has ever shewn himself so determined to put honour on his law as we have seen, both in the destruction of fallen angels, and in the method which he has adopted of saving fallen men, will he lose sight of this his determination in the application of redemption? By no means. Still he will magnify the law and make it honourable....."

1. CONVICTION OF SIN BY THE LAW.

"He has appointed the preaching of the law, in the strictness, extent, and spirituality of its demands, and in the severity of its sanction, and in the righteousness and excellency of both, as the general means of bringing sinners to see their guilt, and misery, and need of salvation.—When the law of God is laid open and applied to the conscience, and it is proved, from the word of God, that it requires a perfectly holy heart and life; supreme love to God, and equal love to man, influencing every imagination, intention, and affection of the soul, every word that is spoken, and every action that is done, to perfect conformity with the divine will; entire devotedness to God's service, and zeal for his glory, and for the universal benefit of all men, in the most disinterested manner, from the beginning to the end of life: when it is declared in God's name, and by his authority, that every failure of this obedience is sin, and that every sin is deserving eternal death: that *cursed is every one that continueth not in all things written in the book of the law to do them*; and that this curse shall be executed when even the merciful Jesus shall, as Judge of all, say to the wicked, *Depart, ye cursed, into everlasting fire, prepared for the devil and his angels*: when further it is shewn, by a declaration of

the divine perfections, and of our relations and obligations to God and to one another, that this law is *holy, and just, and good*; that the transgression of it is infinitely wrong and base, and the penalty righteously merited:—then the proper means are used to bring sinners to see their lost condition, and to cry, *What must I do to be saved?* And, if the divine Spirit by his blessed influences accompany the word, then the sinner's understanding being enlightened, his judgment is convinced; his conscience, being stirred up to do its office, anticipates the judgment of God; and he is self-condemned. Inwardly *consenting to the law that it is good*, he sees by this light what he ought to be: comparing his former conduct, his present dispositions, his best days and best works, with this perfect rule, *his own heart condemns him*, and he becomes more and more sensible that, according to this divine rule of judgment, God will condemn him too. Thus *by the law he becomes dead to the law*, renounces his dependence on and expectation from it; *submits to God's righteousness*; condemns himself; despairs of help from himself; and, as a poor hell-deserving, helpless rebel, casts himself, as his only possible remedy, on God's free and sovereign mercy. *God be merciful to me, a sinner!* is now the genuine language of his humbled heart; however moral and strict his former conduct may have been in the sight of man.

REPENTANCE.

“Thus true repentance is begun in the heart, which increases continually in the experience of the sincere and thriving Christian. When he is enlightened by the Holy Ghost to a discovery of the loveliness and glory of God, and of his own obligations to him, he then perceives the reasonableness and excellency of the law; then he discerns, not only the danger he has incurred by transgressing it, to alarm his apprehensions, but especially the evil, the baseness, ingratitude, and odiousness of his conduct, to the humbling and breaking of his heart for sin. He hath *perverted that which was right*: and his own character and conduct appears odious in his eyes: he *abhors himself*: he *loathes himself in his own sight* for the abominations of his heart and life: his mouth is stopped: his excuses are silenced: his self-admiration is turned into self-abasement: his godly sorrow is excited: he is truly grieved and pained at heart for his sins—and not only or chiefly for the punishment which he fears: and this *godly sorrow worketh repentance unto salvation not to be repented of*. And, the more he sees of the glory of the divine character, and of the excellency of the divine law, in all his subsequent discoveries to the end of his days; though they serve to remove terror, and to in-

spire confidence and consolation; yet, so far from putting a stop to the flow of godly sorrow and repentance, increasing love and gratitude to God, produce an increasing sense of the hatefulness of sin, set the heart more against it, and fill the soul with more deep humiliation and remorse on account of it: and the more a man grows in all other graces, the more natural do godly sorrow, self-abasement, and deep repentance become to him. So that, though true repentance does not, as some suppose, first spring from a view of Christ dying for us, *in particular* but from a discovery of the glory of that God whom we have offended, of the goodness of that law which we have broken, and of the hatefulness of those sins which we have committed; yet the after discovery, by faith, of the glory of God in the gospel, if genuine, tends greatly to enlarge our repentance: and even *the full assurance of hope*, and the utmost certainty that any true saint ever enjoyed that Christ died for him, and would certainly save him, would still more and more deepen repentance, and promote self-abasement.—And hereby true faith, in its first rise, in its after growth, and in its full maturity, is distinguished from that dead faith, which, by increasing confidence, destroys any appearances of repentance, with which in its feeble state it might, through fears of hell, be accompanied.

2. THE GLORY OF THE GOSPEL SHEWN BY THE LAW.

“The law thus seen in its glory (for *the ministration of condemnation is glorious*), shews the humble repenting sinner the real glory of the gospel.—*The preaching of the cross is to them that perish foolishness*: and this for many reasons; but, eminently, because they see no need of it: and it must needs appear foolish to a rational creature, for any one to put himself to great trouble, loss, and suffering, to effect a purpose which might have been as well either effected without it, or not effected at all. But, except a man really see the glory and excellency of the law, both in its precept, and its penalty he cannot possibly see any need there was for the incarnation, sufferings, and death of the son of God, to put honour upon it in the sight of the whole universe, in order that God might honourably pardon, justify, and save those who had broken it. The more extraordinary this transaction was, the more unaccountable and foolish must it appear in the eyes of him who sees not the excellency and goodness of the law. If he be consistent with himself, and understand his own sentiments, it must appear to him that the purpose of conferring such honour on the law had better never have been accomplished at all; and that the salvation of sinners might have been bet-

ter effected another way ; namely, by an act of sovereign mercy, without any satisfaction to justice."

DELUSIVE EXPERIENCE.

"THESE things I would state strongly, in order to shew that antinomianism borders much more nearly upon Socinianism and infidelity than any of the parties are willing to allow : and thus, so far as my feeble voice shall be heard, I would sound the alarm, and endeavour to excite the watchfulness of all true Christians and ministers against this insinuating mischief ; which underhand, and without avowing itself, probably does as much or more harm to the cause of God in this age and nation, than any one of the numerous heresies which prevail ; because it is more specious, less suspected, and therefore less opposed. Nor do I scruple to aver that all those supposed converts, however numerous and in other respects specious, who see no glory and excellence in the law of God ; who think hardly of it, and cannot bear to hear it much insisted on in preaching ; who use derogatory language concerning it, and have a fixed antipathy to ministers who stand up for its excellence ; IF THEIR EXPERIENCE BE CONSISTENT, are mere *stony ground* or *thorny ground hearers*.—Let no man deceive himself ; he who indeed sees no glory in the law of God, which St. Paul calls *holy, just, and good*, cannot possibly perceive any glory in the gospel, which is designed by God to put honour on the law. He really has no more knowledge of, or love for the intrinsic excellency of the one than of the other ; however his self-love, which influences him to hate *the ministry of condemnation*, may, by co-operating with a strong delusion concerning his own good state, influence him to a *selfish* love of *the ministration of righteousness*.....

"I cannot help expressing my melancholy apprehensions that this sort of religion and experience is too common amongst us, and too little guarded against. May God of his infinite love and mercy stir up the hearts of all his faithful ministers to oppose it ; and to counteract that malicious enemy, who thus carries on his black designs, *transformed into an angel of light* !

"He then, who perceives the spirituality and excellency of the law, understands in consequence the malignant nature of sin, and the insufficiency of any temporal sufferings of his own to atone for it ; and by the same light he sees the sufficiency of the atonement of Christ in our stead. He sees the utter insufficiency of his own defective righteousness to justify him before God, who *requires truth in the inward parts* ; and by the same light he discovers the sufficiency of the divine righteousness of the Mediator for that purpose.

Seeing then that in this way God is *just, and the justifier of him that believeth in Jesus* ; convinced by this internal glory of the gospel that it is indeed from God, he truly believes ; in prayer *waits for the hope of righteousness by faith* ; and receives the *gift of righteousness from God*—by which *gift* or *imputation* it becomes his own : and now he is allowed to say, *He, who knew no sin, was made sin for us, that we might be made the righteousness of God in him*.—Thus the law is our *schoolmaster to bring us to Christ, that we might be justified by faith*." SCOTT.

RELIGIOUS INTELLIGENCER.

NEW-HAVEN, SEPTEMBER 24, 1825.

WAR IN BURMAH.

The war in Burmah continues with unabated fury ; the natives manifest no disposition to submit to their invaders. The progress of the English appears, however, to be steady, and is perhaps as rapid, as from the nature of the country could be expected. They have entered and occupied the province of Assam. By a letter from Mr. Hough, now at Calcutta, to a gentleman in this country, it appears that the Missionaries at Ava are still in confinement, if indeed they are still living. Nothing has been heard from them for more than a year. The well known disposition of the Court of Ava, taken in connexion with the ill success which their arms have lately had, give reason to fear the worst for those Europeans and Americans who may be in their power. But both prisoner and keeper, are under the control of One, who knows how to deliver and to avenge, and who is a hearer of prayer. American Christians of every denomination, will, we doubt not, feel a deep interest in these missionaries and their mission ; and will make them and it, a subject of special supplication.

NEW SECT.

It is stated in a Manchester paper, that a new sect, calling themselves Sabbatans, have arisen in Lancashire and made many converts. Their distinguishing tenet is ; the obligation to keep the seventh day as the Sabbath, instead of the first, the change, they say, being unauthorized by the word of God. They are so numerous, that much inconvenience was lately experienced in holding a market on the usual market-day, (Saturday,) from the refusal of so many to open their shops, or do business on that day.

PERSECUTIONS IN SWITZERLAND.

The Evangelical Magazine, for August, contains a resolution passed at a General Meeting of the London Dissenting Ministers, to sympathize with the persecuted Christians of the Canton of Vaud, (in Switzerland).—And an appeal was made for pecuniary relief in behalf of five Swiss refugee ministers, then in Paris living upon charity ; who, with their families, are only a part of those who have suffered exile and banishment in the holy cause. They are described, in the resolution referred to, as "ministers of unquestioned character for piety, learning, and usefulness ;—who for conscience towards God, are enduring unmerited sufferings, from cruel mockings bonds and imprisonments, destitution and exile."

Religious persecution we only know as a thing of histo-

ry and story. Rejoicing in our own security, and happy in the possession of our religious privileges, we little know how to feel for those who are deprived of them.—“English Dissenters” says the appeal “have no facts before their eyes to affect their hearts with the misery of penal banishment from a native land. Connexions are suddenly broken, occupation destroyed, the means of subsistence in great part or wholly taken away, the sufferer is made an unwelcome spectacle, and perhaps a heart-broken dependant in a strange land; and, if he return to his own before the term of his exile has expired, the punishment of death awaits him.”

Could we invest a picture of sufferings, which is faint from coming so far, in its proper hues of reality, such news would call forth our sympathy for our brethren, and our thanks for our own contrasted happiness.

LANGUAGE INSTITUTION.

At a meeting of the Friends of Missions of different societies and denominations, held at London in June last, a Society was formed entitled—“The Language Institution in aid of the Propagation of Christianity.” Its great object is to afford the missionary, before leaving home, a knowledge of the languages, habits and opinions of the heathen, by concentrating in one institution, the divided exertions of different societies and the scattered means of instruction.

Those who reflect for a moment upon the delays and difficulties, toil and solicitude, which the missionary meets in acquiring the language and character of the country in which he has arrived, will see the importance of such an institution. The greatest talents, the warmest sympathy, the most determined zeal, are wholly inefficient without a medium of intercourse. With what a rebuff does the heart of the philanthropic missionary meet, who has to sit down coolly to the study of a language, amid the affecting displays of ignorance which he cannot remove, and of wretchedness which he cannot alleviate. The anguish of heart, the eagerness of solicitude, the closeness of application to the study of the language, and the effects of a tropical climate, have, in some instances, brought to an early grave Missionaries whose estimable qualities gave the fairest promise of eminent usefulness.

A knowledge which might be obtained at such an Institution, even of the rudiments of the language, would be of incalculable benefit to the Missionary, in as much as it would be a saving of toil and expense, and accelerate the period from which he would date his active and efficient service.

The object of this institution suggests an improvement which ought to be made in our Cornwall School. Their aim is the same, though their means of attaining it are different. We go through a long course of instruction to convert the native, already possessed of the language and habits of his country, into a missionary, and if his heart is not changed by divine grace, the object is lost. They convert the missionary who is already qualified by grace and learning, into a native. Which arrives at the object by the shortest route? Would not the two objects be better attained if united in one Institution.

MORAL IMPROVEMENT OF SOUTH AMERICA.

There is, in a free government, where the manners, habits, and moral state of the people admit of freedom, something which acts as a stimulus upon the human mind, and powerfully excites its energies. We see this in the

rapid growth of the states and territories of the American empire. Our population has quadrupled since the close of the revolutionary war. Before the cession of Florida to the United States, its population never exceeded fifteen thousand. At present it is upwards of forty thousand. This fact proves that it is not English and Americans alone, upon whom freedom exerts a quickening influence. The republics of South America, are already exhibiting its benign effects. Obligated as they have been constantly to carry the sword in one hand, while they laboured with the other, much perhaps could not be expected of them in the way of general education. Yet have they founded universities, or at least new-modelled, or very much improved them. Buenos Ayres is doing much in this way; and the late munificence of the Liberator Bolivar, in devoting twenty thousand dollars to the establishment of the Lancasterian system of instruction, shows the value which is attached to the education of the lower classes, by that distinguished man, and we would hope, by the leading men in general, of Colombia.

The influence of freedom on the intellectual and active powers of man, is, indeed obvious, and is universally acknowledged. But these are intimately connected with his moral powers; the latter cannot be exercised without the former, nor can the former, generally speaking, be exercised, without bringing the latter, more or less, into action. Hence along with civil liberty, there is usually a freedom of speech, and of course, of thought, on religious subjects. The fetters of ecclesiastical power are loosened. The influence of the clergy, which, from the nature of the human mind, must always be great, becomes the influence of an enlightened and virtuous mind, acting on minds of intelligence, and infusing into them, by means of moral motives, its own virtue, and raising them continually higher in moral and intellectual perfection. The government, being a creature of the people, no longer pretends to a divine right to govern them, and to prescribe their religious belief; but exercises its civil authority as a trust received from them, and leaves to every man and body of men, the privilege and the trouble of ascertaining religious truth for themselves, and making their own arrangements with regard to it. Some evils arise from such a degree of freedom, for it is a freedom to do evil as well as to do good, but the power of doing both must always exist where either the one or the other is to be done. Every kind and modification of doctrine, from the purest principles of the Reformation, to the lowest latitudinarianism, and even to Atheism arises and finds believers in this republic, but no where, it is believed, is evangelical truth better understood, better practised, or more effectually propagated.

Popery, in its genuine state, is adverse to improvement. Despotism is no less so. The former always accompanies the latter, and each is the fit supporter of the other. Both are grounded on the principles of blind submission, and unthinking devotion, of which ignorance is the sole parent. Both have reigned in South America, and would forever have continued to reign, had the provinces of that continent remained under the yoke of Spain. Natives of the country were excluded from all offices of trust; and lest the inhabitants should even be qualified for them, no printing press was admitted—all books must be imported from Old Spain, and of these there was a catalogue which contained no books on politics, but few on religion; and those such as the Pope and his agents might select. The Bible of course was not in the catalogue.

Since the separation of these states from the mother

country, the usual effects of a release from political and religious bondage have developed themselves. An ardent spirit of inquiry on every subject, and great boldness of investigation, are conspicuous. The Bible has been introduced, and a Bible Society formed in Colombia.—That is unquestionably the *Book of books*, and if a comparison must be made, it is worth more than all others. There, as in other countries, where it has not before been known, it is sought after and read with an avidity of which the people of this land of Bibles have no adequate idea. But the mind requires other books, and other books will be read. That some of them at least should be such as will promote pure and undefiled religion, is a point of the last importance.

The attention of many individuals in England has been directed to this object, and a Society has been formed in London to accomplish it. The plan is, to translate into the Spanish language, and circulate, by sale or otherwise, "works which shall exhibit genuine Christianity to the opening minds of the Spanish Americans; which shall set forth the irrefragable proofs of its divine origin; which shall detail the commanding doctrines of redemption in all their simplicity and fulness; which shall show the indissoluble connexion of those doctrines with purity of heart and conduct, and explain and enforce the various obligations resulting from a Christian profession."—The republication of works already existing in the Spanish language, of the tendency here stated, comes within the plan of the Society.—They are now engaged in translating and printing; Bishop Porteus' *Evidences*; Doddridge's *Rise and Progress*, and the first part of Milner's *Church History*. Translations from the works of the best theological writers in the English language, among whom we notice the names of Leighton, Hall, Baxter, Scott, and others, are expected to follow. The idea is a happy one, and there can be no doubt that the execution of the plan will be attended with the most beneficial results to the population of our sister republics.

SPANISH AMERICA

Reaches, on the western coast, from the northern point of New California to the utmost limit of cultivation toward Cape Horn. It is unequally and most scantily peopled, by 16 or 18 millions; whose numbers, freedom of industry, and security of property must quadruple in a century. Its length on the Pacific Coast is equal to that of the whole continent of Africa, from the Cape of Good Hope to the Straits of Gibraltar. It is more extensive than the vast possessions of Russia or of Great Britain in Asia. The Spanish Language is spoken over a line of nearly 6000 miles. The State of Mexico alone, is five times larger than European Spain.

DEPARTURE OF LA FAYETTE.

The visit of this distinguished person to this country has been attended with an interest which does not often attach to the motions of an individual. By the government, and by every class and denomination of persons, he has been received with an enthusiasm of affection, which has in no degree diminished, during his continuance with us, of more than a year. He has traversed all the States of our Union; and every where the population have crowded to see him, and happy they on whom he would bestow a smile. We do not know that any of our countrymen could have wished any part of his conduct while with us, to be otherwise than it has been, with the single exception of his neglecting to recruit himself from the unavoidable fatigues of his journeys, by resting himself on the Sabbath day.

On the 7th instant, he took leave of the President at the President's house in Washington, on which occasion, a farewell Address was delivered by Mr. Adams and a Reply to it by the departing GUEST. The President expressed a hope, which we presume he is authorized to entertain, that the Nation will again see the General.—The parting scene is stated to have been of the tenderest nature, and very appropriate to the state of feeling, which must ever exist between the United States and La Fayette.—Several gentlemen of distinction accompanied him in the steam boat down the Potomac, to the frigate *Brandywine*, which sailed for France, soon after the arrival of the General on board.

COLLEGE RECORD.

Williams College.—The commencement of this institution, was held at Williamstown, Mass. on the 7th inst. The exercises are said to have been numerous and highly satisfactory. Degrees were conferred as follows:—A. B. 19; A. M. 10 *alumni* of the College; the honorary degree of A. M. on Rev. Stephen Hayer, of Middletown, Ct.; Charles Davis, Esq. and John Torrey, M. D. Professors at the Military Academy at West Point; Anthony B. Cleaveland, of Baltimore; and the Rev. Aaron Humphrey, of Lanesborough, Mass. Eleven gentlemen were admitted to the degree of M. D.

The honorary degree of D. D. was conferred on Rev. John Woodbridge, of Hadley, and Rev. Samuel H. Cox, of New-York.

The following new Professorships have been appointed.—Prof. Dewey to that of Chemistry and Natural History, and Mr. E. Kellogg, to that of Mathematics and Natural Philosophy. Mr. W. A. Porter, of Catskill, is appointed Professor of Languages. The Corporation has voted to build a Chapel, and appointed a Committee to report a plan.

Bowdoin College.—Commencement the 7th inst. The degree of A. B. was conferred on 37 graduates; and that of A. M. on 10 *alumni* of the College. Twenty-two gentlemen received the degree of M. D.

The honorary degree of A. M. was given to the Rev. Samuel Green, and Rev. Asa Cummings, *alumni* of Harvard College.

Edward Reynolds and Luther Carey received the honorary degree of M. D.

The degree of D. D. was conferred on the Rev. William Jenks, of Boston.

The commencement of Harvard University took place on the last Wednesday in August. Exercises much as usual. The degree of A. B. was conferred in course on 58 young gentlemen; that of A. M. in course on 33; that of M. D. on 11; of Bachelor of Laws on 10; of D. D. on the Rev. Mr. Flint, of Salem, and Rev. Mr. Kendall, of Plymouth. The degree of L. L. D. was conferred on the Hon. Henry Clay, Secretary of State, Hon. John Wickham, Hon. Samuel Putnam, and Hon. Ashael Stearns.

Brown University.—The Commencement of this Institution took place at Providence R. I. on the 7th inst. 47 were admitted to the degree of A. B.; 20 to that of A. M.; and the degree of Doctor of Medicine was conferred on 17.

The honorary degree of Doctor of Laws was conferred on His Excellency James Fenner, Governor of the State.

Waterville (Maine) College.—On Wednesday, the 31st ult. the Waterville College held its annual commencement. The day being fine, with the exception of dust and smoke, a large concourse of spectators attended to witness the exercises.

There were eleven graduates, who received the degree of A. B.; three received that of A. M. and the honorary degree of A. M. was conferred on Rev. Daniel Lovejoy and Rev. Mr. Tripp. About 20 have entered.

QUESTION.

We shall be glad to receive an answer to the following question which is from the Recorder and Telegraph.

Is it consistent for a Christian church to recom-

mend one of its members, in regular standing, to the communion, watch, and care of an orthodox church of a different denomination; thereby mutually dissolving its covenant obligations with said member, whenever he shall become connected with said church?

By way of illustration, suppose the following case: A member of a Presbyterian Church, for instance, without having changed at all his views of the fundamental doctrines of grace, wishes to join an Episcopal, or a Baptist church, on account of conscientious scruples in regard to certain modes and forms of worship, sacramental administrations, or church government. Accordingly, he informs the church to whose watch and discipline he has subjected himself by covenant, of his difficulties and wishes. The question is, how shall that church act in this particular case, and in cases similar to the one supposed? Shall they grant his request, or forbid his leaving them to join a different denomination?

For a solution of his query, the writer would not be referred to church precedent, nor to the mere opinions of divines; for on such grounds almost any mode of church discipline may be advocated, however inconsistent with apostolic usage, or the genuine spirit of Christian philanthropy. He wishes to have his doubts removed by candid reasoning on scriptural premises, which shall show the consistency of any course that may be pointed out in the case with apostolical example, and that ennobling charity which is the true bond of Christian perfection.

AN INQUIRER.

ORDINATIONS.

On the 7th inst. Rev. SETH CHAPIN was installed over the Presbyterian Church and Society in Hunter, N. Y. Sermon by the Rev. S. Woodbridge of Greenville; charge to the Pastor by the Rev. Dr. Porter of Catskill; charge to the People by the Rev. W. Chester, of Hudson.

To all the friends of Zion, acquainted with the situation of that place, this event must be peculiarly interesting. Only seven or eight years since, it was a howling wilderness.

Ordained and installed pastor of the Union Presbyterian Church, in Kingston, Upper Canada, on Thursday Sept. 1st, Rev. Horatio Foote, recently a member of the Theological seminary at Auburn.

Installed, August 31st, over the Church and Society in North Mansfield, Conn. Rev. WILLIAM ELY. Introductory prayer by Rev. Anson S. Atwood, S. Mansfield; Sermon by Rev. Samuel Nott, Franklin; Installing prayer by Rev. Philo Judson, Ashford; Charge to the Pastor by Rev. Hubbel Loomis, Willington; Right hand of fellowship by Rev. George A. Calhoun, Coventry; Address to the people by Rev. Cornelius B. Everest, Windham; Concluding prayer by Rev. Jared Andrews, Chaplin.

Aug. 1st, Rev. WILLIAM C. FOWLER was ordained to the Pastoral charge of the second Congregational Church and Society in Greenfield, Ms. The Introductory prayer, by Rev. Mr. Hitchcock, of Conway; Sermon by Rev. Professor Fitch of Yale College, from Col. i. 28: "Whom we preach warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus." Consecrating prayer by Rev. Mr. Cannon, of Gill; Charge by Rev.

Dr. Packard, of Shelburne; Right Hand of Fellowship and Concluding Prayer by Rev. Mr. Sprague, of West Springfield.

COMMUNICATED.

WHAT THINK YE OF CHRIST?

On what ground was the suffering of Christ meritorious as a legal sacrifice; absolutely necessary to the salvation of the sinner, magnifying the law, and making it honourable?

The ground on which the suffering of Christ was a legal sacrifice, absolutely necessary to the salvation of the sinner, was from his having suffered as the Lawgiver. That was the only way, his was the only name in heaven or earth whose suffering would have been legal, or would have reflected the least honour to God in the view of the law, and was the only ground on which the Father could display the excellency of mercy and justice in remitting the punishment of the penitent subject, yet not laying the Godhead under the least obligation to clear the guilty, or remit the legal punishment due to the impenitent offender.

Thus was the Creator infinitely free to exercise discriminating goodness, and do all his holy pleasure in hiding or revealing the mysteries of the gospel, and sowing the graces of the Spirit to his own rejoicing in the hearts of babes and sucklings, reaping glory to himself, and gathering testimony to his righteousness in heaven and earth.

WESTFIELD ACADEMY.

This Institution, is under the instruction and care of EMERSON DAVIS, A. M. who employs two assistants. The fall quarter commenced on the 7th inst., and the prospect is that the number of scholars will be as great as it was last quarter. The number which entered during the summer quarter was 102. To render this school pleasant and profitable, relative to the manners, morals and intellectual improvement of the students, no reasonable exertion will, we are confident, be spared.

REV. ABIEL JONES.

Warren, Trumbull Co. Ohio, Sept. 1st, 1825.

To the Publisher of the Religious Intelligencer.

The Rev. ABIEL JONES, having laboured for some years past, as a preacher of the Gospel, in New-Connecticut, within the bounds of the Grand-River Presbytery, and having been induced of late, on account of the afflicted situation of his family, to remove to the State of Vermont—this communication is, at his request, made to the public, certifying that he leaves this country in good standing in the ministry, and that, while this Presbytery, of which he is at present a member, have deeply sympathized with him in his domestic afflictions, they are persuaded that the circumstances, which have occasioned his removal, are such as amply justify that step.

NATHAN B. DARROW,

Moderator of the Grand River Presbytery.
Andover, Ohio, Aug. 25th 1825.

During the present year, the following young gentlemen, students in the Theological Seminary, Auburn, have received license to preach the Gospel: Mr. George Taylor, by the Presbytery of

Newark, N. J.; Sidney Weller, by the Presbytery of Washington, N. Y.; and Franklin E. Putnam, Nathaniel S. Smith, and Herman Norton, by the Presbytery of Oneida, N. Y. The four first members of the senior, the latter a member of the middle class.—*N. Y. Obs.*

It is understood that the subject of the colonization of the blacks is to be presented to the consideration of the next Congress; and that one of the leading members of the New England delegation has pledged himself to support a distinguished and influential southern member, in advocating the adoption of *national* measures for the accomplishment of the same end.—*Springfield Pa.*

FOR THE RELIGIOUS INTELLIGENCER.

ON PUBLISHING CHARITABLE CONTRIBUTIONS.

Objections are sometimes made to the publication, in a newspaper or magazine, of a list of donations, with the names of the donors. They come sometimes from a respectable source.—Persons of real liberality and tenderness of conscience, afraid of ostentation in the distribution of their charity, endeavor to obey as literally as possible, the injunction of our Saviour, not to let their left hand know what their right hand doeth. A tender conscience is, in all cases to be treated with tenderness, and its scruples, if not well grounded, to be gently removed. It is apprehended that in this case, they arise from a mistaken interpretation of those parts of the Bible which enjoin secrecy in the performance of certain religious duties. Matthew vi. 1—6. "Take heed that ye do not your alms before men *to be seen of them*; otherwise ye have no reward of your Father which is in heaven. Therefore when thou doest thine alms, do not sound a trumpet before thee as the hypocrites do, in the synagogues, and in the streets that they may have glory of men. Verily I say unto you they have their reward. But when thou doest alms, let not thy left hand know what thy right hand doeth. That thine alms may be in secret; and thy Father which seeth in secret himself shall reward thee openly. And when thou prayest, thou shalt not be as the hypocrites are; for they love to pray standing in the synagogues, and the corners of the streets that they may be seen of men. Verily, I say unto you, they have their reward. But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret, shall reward thee openly."

This passage, it is supposed, prohibits merely ostentation, in the performance of the duties mentioned in it, and by parity of reason in all other duties. The reasons for this interpretation are the following.

1. The explanatory clause, *to be seen of men*. "Take heed that ye do not your alms before men, to be seen of them." This shows the sense in which the command is to be understood. Not that we should avoid being seen of men, for that surely can do no harm either to them or to us, but that the object of our doing these deeds before them, should not be merely to be seen of them. This sense of the passage makes a following verse come perfectly in place—"when thou doest alms,

let not thy left hand know what thy right hand doeth,"—which is generally understood to be a proverbial expression for doing a thing very secretly. If we really do not perform deeds of charity for the sake of being seen; if, indeed we have a reasonable degree of modesty on the subject, we shall so naturally court secrecy, that many of them will never be discovered.

2. Reference is made in them to the hypocrites, whom Christians are warned not to imitate.

"Thou shall not sound a trumpet before thee as the hypocrites do, in the synagogues and in the streets, that they may have glory of men."—*Sounding a trumpet before one*, is also understood to be a figurative expression, the meaning of which is, *making a parade*. Whether literal or figurative, however, it denotes something so unnecessary and ostentatious, as fully to show that the chief design of those who practised it, was, *to have glory of man*. It was very proper to warn Christians against doing any thing in a way which should plausibly fix the suspicion of such a motive upon them.

3. Prayer is joined with the giving of alms, and is equally commanded to be secret.

Reference is made to the same hypocrites, and the manner of their praying is stamped with a mark of reprobation. "But thou, when thou prayest, enter into thy closet and when thou hast shut thy door, pray to thy Father which is in secret, and thy Father which seeth in secret, shall reward thee openly." Is it then a duty in every case of prayer to enter into the closet, and pray thus secretly? Such a doctrine is held by no existing sect, unless perhaps by a few Quakers. Every one admits it to be a duty often to pray in public and in the family. It is obvious, or if it is not, I shall soon endeavor to show, that whatever reason there is for having prayer public in any case, there is the same reason, in many cases, for having charity public.

Fasting also is put under the same injunction of secrecy. Private fasting is, without doubt, in many cases a duty, but it is very plain that all fasting is not to be private. There are many cases in which it is plainly necessary and proper that a whole church, and even a whole nation, should unite in outward expressions of humiliation. These expressions do not consist in an ostentatious outward disfiguration of the face; but they must, if the fast is intended to be public, be such as are generally acknowledged, to be indications of mortification and affliction of soul. They must be such as will distinguish those who fast from those who do not fast. Yet on the face of this prohibition, there is nothing to indicate that fasting ought to be more public than the giving of alms. Both are supposed to be duties; both are commanded to be done without ostentation: if one may sometimes be public, why may not the other sometimes be public too?

Prayer, fasting, and giving of alms were always recognized as duties by the Jewish church. The first arises naturally out of the wants of man, and the relation which he sustains to his Creator.—Regulations of it, which suppose its obligation to be admitted, are found in various parts of the Old Testament; and the passage of the New, which I am now examining, assumes it as a practice which is not to be dispensed with. The same is true of the two last; and they are even more explicitly

commanded, and more minutely regulated in the books of Moses. Periodical seasons of fasting were established, in which no servile work was to be done. The fields of the children of Israel, were not to be reaped with careful exactness; but the corners of them to be left for the poor to glean. We have a fine example of the observance of this precept, both in its letter, and in its spirit, by Boaz. Ruth ii. 15, 16. "And when she was risen up to glean, Boaz commanded his young men, saying, Let her glean even among the sheaves and reproach her not; and let fall also some of the handfuls on purpose for her, and leave them, that she may glean them and rebuke her not." Many examples of unaffected liberality do we find in the history of the ancient people of God—performed without ostentation, yet public, and plainly acceptable to God and to men.

It does not appear that the introduction of a more spiritual and liberal dispensation, was intended to make any change in those duties, which, from their very nature, must be left in a degree to the discretion of men, either as individuals or as collective bodies. To do good to all men as we have opportunity, and especially to relieve the necessities of the poor, are duties peculiarly of the New Testament; and enforced in it with circumstances of peculiar solemnity. Hospitality is one of the qualifications of a bishop, and of a deacon. A young ruler, who came to Christ with high professions, and a fair moral character, went away sorrowful, and was rejected from the kingdom of God, because he was unwilling to *sell all that he had and distribute it in charity*. Christ commanded his followers to sell that they had and distribute it to the poor, that they might have a treasure which would not waste. Can it be a correct interpretation of the passage in the sixth chapter of Matthew, that this is never to be done unless it can be done so secretly that nobody shall know it?

It would, therefore, seem evident that the only thing which Christians are cautioned against, in this celebrated passage, is the performance of the duties specified, with the mere purpose, and especially in such a manner as to make it evident that the design is, merely to be seen of men, and to obtain of them the credit of extraordinary punctuality in them. The conduct of Christ himself makes it still more clear that this was his only object. He undoubtedly intended that his own practice, in many respects, and particularly, in this respect, should be an example to his followers. Though he was far from ostentation, and laudably careful to avoid every thing which might subject him to the suspicion of it; and, in consequence, gave a strict charge that some of his deeds of mercy should not be told of, yet many of his miracles of beneficence were of the most public character. The feeding of the five thousand, and afterwards of the four thousand, were not done in a corner. He appealed to the publicity of his acts, for the vindication of his character before the high priest. When John the Baptist sent to inquire who he was, he referred to the miraculous cures which were effected by his power. True he did not give money, for of silver and gold, neither he nor his apostles had any, but he gave such as he had. He commended the woman who anointed his head with a box of very expensive ointment; and by his special direction that deed is recorded in the gospel, and will be told of as long as the world endures.

Christians are not to be as the hypocrites. In what respect must they not be like them? Not in avoiding every thing that hypocrites do; for as the very essence of hypocrisy is, to imitate real christians in the external part of their character, and the more perfect the imitation, the more consummate the hypocrisy, they must, on that supposition, avoid every thing that is lovely and of good report. If there were no virtue there could be no hypocrisy. If real christians are to forsake every laudable practice, as soon as it is imitated by hypocrites, there must soon be an end of all laudable practices; for never yet did one escape being imitated by men who did not possess it. But the distinction must be in the motives by which they act; it must be in the real exercise, and not in the affectation, of pious and liberal feelings. A man who gives from obedience to God, or from compassion for the object of his bounty, will give when he has an opportunity, without inquiring very carefully whether he is noticed or not. But he whose sole object is to be seen, will give only when he supposes he shall be seen. But as neither the one nor the other can always know when they are observed, the charity of the former will often be known where he expected it would be secret; and the niggardliness of the latter, will often be remarked in cases, in which he had supposed it to be entirely concealed. Thus the truly liberal man will be known to be so; while he who is so only in pretence, may calculate with much confidence, that his real character is known to all his neighbors. These, it is believed, are the two sorts of people whom Christ had in view; and this is the difference between them.

But the passage which we have been considering, is not the only one which bears on this point. Another which is often quoted, appears to me so apposite that I cannot forbear to transcribe it. Matthew v. 14—16. "Ye are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle, and put it under a bushel; but on a candlestick and it giveth light unto all that are in the house. Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven." Some may not be able to see the consistency of this passage with the former. However this may be, it is plain that the meaning of the one, does not exclude that of the other. Light evidently means, in this place, the tendency of a course of conduct to produce conviction in the minds of others, of the pure principles from which it springs. All, who would be disciples of Christ, are here commanded to let their light shine, for the express purpose of inducing men to glorify God. They are to let it shine so that men may see their good works. The reason is given. They are the light of the world. If their light does not shine, the world is in total darkness. Moreover, being so conspicuous, they will be objects of special notice, and if their light be deceitful, still it is the only guide; the world will follow it and perish.

It is by the example of professing Christians, that the world are to learn what a real Christian is. Separate from this, there is no means by which they will discover what is the true meaning of those precepts which require the people of God to be a holy people, and to depart from all iniquity.—Whether they can make the discovery by other means, or not, is a different question; they will

not. The actual attainments of Christians will be their standard; and though their ideas of the law of God, may be correct enough to enable them to see a multitude of faults in the conduct of the best Christian, still their efforts will have no higher aim than they find that others have attained. It depends, therefore, on what Christians are, and upon what they do, whether the light of Christianity shall continue to burn, or be extinguished.

Nor yet does it depend on what they do, simply, but on what they are *seen* to do. If, therefore, a believer had it in his power to live a life of perfect holiness, without being observed, he would be of little comparative benefit to his fellow men. He would even positively injure the cause of religion. Every man, whether he will or not, does in fact, make a profession of something. Every one is supposed to be religious or not religious, pious or not pious. If a person gives no evidence of the one; the other is of course supposed; and the weight of his influence, whatever it is, is thrown on that side. Or if he exerts no influence at all, which is hardly to be supposed, he at least increases the majority, already too large, of those who give no support to the cause of Christ. That cause needs all the support which it can fairly obtain. It ought to be made respectable by the uniformly correct, and praiseworthy conduct of its professors. It ought to be made evident and indisputable, that the grace of God does effectually teach men "to deny all ungodliness and worldly lusts, and to live righteously in the world."

There are certain occasions, and circumstances which do so effectually disclose individual character, as to authorize a confident judgment respecting it. If a man in the midst of opportunities to grow rich, never attempts to become rich; it is fair to say that he is not covetous. We are as sure as we wish to be, that he is not. In the same manner, if surrounded by distress, he never relieves it; if constantly solicited to bestow his charity on a deserving object, he bestows none, it is plain that he is neither charitable nor humane. This conclusion is, in these circumstances, always drawn; it is a legitimate one, and perfectly agreeable to the usual course of human reasoning.

The profession of Christianity, at this day, affords frequent occasions for trying the character. The calls made on the time, the property, and the talents of professors, are numerous. By the manner in which they meet these calls, it is known what they are, and, consequently, as has been before shown, what Christianity is. A professor who has property, is expected to give something, for purposes of religious charity. He cannot repeatedly fail to do so, without disgracing his profession. If he is not known to give something, the presumption is that he gives nothing. No matter how much he may actually give, if he is not known to do it, his character and profession will be a great loser. The occasion came and he did not meet it; the fact is remembered against him, and against the cause which he espouses. This consideration derives much force from the fact, that men who make no profession of religion, do often give, even to religious charities, far more than some professors of equal ability. Facts like these are relatively disgraceful to religion. They positively injure its interests. If infidels understood the matter, they would give liberally to it, for the purpose of dishonoring its professors. Voltaire did

nothing so effectual against Christianity, as building a church out of his own funds. The evil is, not that infidels and irreligious men give; for it would be well if they could, by fair means, be persuaded to give ten times as much as they do; but that, while they give something, religious men give less.

To avoid injuring the cause which they have at heart, therefore, Christians ought to maintain a character for liberality. Avarice and niggardliness are always despicable; they defeat their object and deprive him in whom they exist, of all influence, where property is concerned. With what success would you solicit a contribution of your neighbor, if he were convinced that you contributed nothing? But with what attention is a liberal man heard, on almost all practical subjects, and how weighty are his words! Nothing gives a man a greater control over the minds of his fellow-men, than liberality. If he is supposed to set little value on property as such, but to apply it freely to worthy uses, he possesses an indefinite amount of influence, for whatever purpose he may choose to exert it. Disinterestedness is more powerful than a thousand arguments; it creates a strong prejudice, the want of which is a barrier extremely difficult to surmount. If, as persons dead to the world, we care little what it thinks or says of us, and, without doubt we ought to care little, still a due regard for that cause which we value far more than the world, will make us anxious to obtain for it this high distinction; that its advocates are not selfish. But if Christians have not this character, the evil which they do, is not merely the negative one of doing no honour to religion; they positively disgrace it. The reasonable expectations of the public leave them no other alternative, but to do honor or dishonor to their Master. They either give or they do not give; they are supposed to do it, or they are supposed not to do it; in the former case they act in character; in the latter, they act very much out of character.

The amount of what I have said, or would say, on this subject, is this. Liberality in professors of religion, does honor to their profession. Every other virtue which they are known to exercise, does honor to it. A proper adjustment of these virtues, and a balancing of them all by nice propriety of exercise, spreads the charm of symmetry over the whole, makes the character perfect, and as honorable to the principles from which it springs, as is, in the nature of things possible. Liberality should be so balanced, regulated, and controlled. It should call into exercise all the other excellent qualities of Christianity. The precept of Paul is very fine and comprehensive; "He that giveth, let him do it with simplicity." Let there be no ostentation about it; no affectation of concealment; let it be the unstudied expression of genuine benevolence, which gives because it delights to give, and is willing to have, and desires only to have, proper credit for it. Such benevolence is lovely in the sight of God; in the sight of men, it is glorious, and the truth which it inculcates, irresistible.

The circumstances in which man is placed, render it necessary that action should be concerted. The separate and divided efforts of individuals are feeble and almost inefficient. But when combined, they act with overwhelming force, as is seen in the case of our National Societies. If the world is ever to be renovated, it must be done by concert.

But all large bodies require numerous agents and officers, and involve an extensive division of employments. One person receives contributions from individual contributors; another receives them from him; and after that, they pass perhaps through five or six different hands, before they are applied to their destined purpose. The treasurer of a society receives the whole and expends it.—Now wherever money is handled, there is responsibility, and the responsibility ought to be great, according to the number of hands through which the money passes. A person in the western part of the State of New-York, contributes a given sum. It must go perhaps to Boston before the treasurer of the Society can be responsible for it; and when he gets it, it is not past the danger of misapplication. A prudent man will hesitate to trust his money to such contingencies, unless he can in some way be satisfied, that it goes where he intended it should go. But if he sees in a religious publication, the receipt of the treasurer, acknowledging the specific sum which he contributed, and proper vouchers for the manner in which it has been expended, he has no further solicitude respecting it. Perhaps, however, some individuals would be satisfied without such acknowledgement. Still it is necessary for the vindication of the executive officers of the Society. They will not act in a situation in which ignorant men may, and malicious men so often do, charge them with dishonesty, without ready means of justification. All charges of this nature are answered at once, by referring to the list of contributions, the accounts, and the proceedings of the Society, published in a widely circulated newspaper or magazine. If the charity of an individual is in this way proclaimed to the world, there is surely a cause for it; a cause not of his creating, but existing in the nature of the case, and for which his Saviour, who rewarded with everlasting publicity, the cheerful gift of an alabaster box of ointment, will not condemn him as a hypocrite.

Thus far I have considered the objection as coming from a tender conscience. But it is sometimes made in circumstances which do not allow such a supposition. In such cases, it is not easy to answer it. We can adduce the example of the apostles and primitive christians, and the public approbation of Christ to specific instances of charity. But the other arguments we cannot offer. The persons of whom I speak, dread nothing so much as hypocrisy, and from that they must be allowed to be free. They neither give, nor profess to give, do, nor profess to do, more than they are obliged to give or to do. We cannot urge them to let their light shine; for there is no reason to think that there is any light in them. With respect to this, however, we cannot be certain; for all things are possible, and no man knows the heart of his neighbor. On this as on other points of christian practice, we must be satisfied with the only comfort which the case admits; that we do not know, but that they do *at heart* satisfy the demands of the law of love. This comfort we have, although it be true that benevolence where it exists, can hardly, without a miracle, entirely conceal itself. When we hear the charge of hypocrisy from them, since we cannot answer it to their satisfaction, we must be contented with doing our duty, give as we have opportunity, and be silent.

SANDWICH ISLANDS.

A correspondent who has been engaged in business at the Sandwich Islands for nearly five years, but is now in this country, remarks concerning the missionaries as follows: "I have resided in their families, and have had an opportunity of becoming intimately acquainted with each of them, their situations and circumstances;—I have witnessed the many trials and privations to which they are constantly subject;—I have seen their faithful, persevering labours, and the manifold benefits which have resulted from them to the once miserable and wretched inhabitants.

To give you some idea of my meaning, let me for a moment transport you to those Islands. Instead of seeing hundreds and thousands of natives resorting to places of public amusement, to engage in scenes of debauchery and tumult; or shouting after a few drunken sailors who are strolling about the villages; or engaging in some other pursuit equally base and humiliating, you will see all the principal chiefs, and a great proportion of their subjects, busily employed every leisure hour from Monday morning to Saturday night, in making preparations for the coming Sabbath. But for fear they should mistake the day, they will probably ask you, and almost every other person they meet, What day is it? And when Saturday night comes, a crier is sent through the villages to give notice to all the people, that "apapo e ka la tabu o ke Akua" i. e. to-morrow is the Lord's day and a day of rest; and on Sabbath morning, as soon as the sun gilds the mountain tops, you will see them dressing and making preparations to go to church, and waiting with the utmost impatience till they hear the bell ringing for services. You will then see the streets thronged with a very numerous and respectable train, repairing to the house of the Lord, (a house 30 by 70 feet) which they will fill to overflowing, and, where they will sit and listen with the greatest attention, eager to catch every word that falls from the lips of the preacher. If there is any noise or disturbance about the house, they will request the preacher to stop, until perfect order and profound silence are restored; and it is a very pleasing sight to see numbers of them, with pencil and paper, sketching down passages and parts of the discourse as subjects for future inquiry. We shall find a number anxiously seeking the way to Zion; and others who have found the Redeemer to be precious to their souls. A very few, there is reason to hope, have gone to meet Obookiah, with the blessed in heaven. O how animating would such a sight be to you! Your very heart would thrill with a glow of feeling which none but the truly pious and benevolent Christian can know.

You would be ready to inquire, What can I do—what ought I to do—for those self-denying men, who have forsaken their country, kindred, friends and innumerable privileges, for a land of pagans, ignorant of the true God! I will tell you what you can do. In the first place, furnish them with comfortable and convenient houses, which will shelter them securely from the rain, wind, and dust, which at different seasons of the year prevail. The rainy seasons continue from four to six months, during which time it rains as often as every other day; and with such violence as to drive through the

native-built houses, so that it is almost impossible to keep any thing dry within. Beds, clothing, books, and furniture, if they have any, must often be taken out and dried.—Soon after the rainy season is over, the low lands upon the sea shore become parched and dusty. The winds, which constantly blow, and often very fresh, now raise up clouds of dust, which drive into their houses in such a degree as to cover every thing which is in any measure exposed. In the next place, they want a comfortable supply of good and wholesome food, such as beef, pork, bread, flour, meal, butter, cheese and lard; and allow me to say that a few delicacies would at times be very desirable, particularly in cases of sickness, to which they are constantly more or less exposed. In the next place, female domestic help is very much wanted, and there is none to be had there. Sickness is unavoidable; and in such cases the missionaries have sometimes been obliged to lay aside their usual labour, to cook, nurse, and take care of the sick, for two or three weeks together. Lastly, one or two more good physicians, and four or six more good and faithful preachers of the gospel of Jesus Christ, are wanted as missionaries, to heal both the bodies and the souls of thousands who are groping in darkness through this vale of tears, without any one to guide them in the way to heaven.

I was one with four others who explored the Island of Owyhee, the principal of the Sandwich Islands; and if you could have seen the hundreds and thousands that frequently flocked around us, begging us to send them more teachers, to instruct them, and tell them of a Saviour, you would have wept to think that they must be sent away empty. Christians, ye that know the blessedness of believing in Jesus, shall it indeed be so.

THE BIBLE AT THE SOCIETY ISLANDS.

When we reached the islands in the South Seas in September, 1821, say Messrs. Tyerman and Bennet in a letter to the British and Foreign Bible Society, we found the Gospel of St. Luke had been for some time in the hands of the people, as well as some extracts from Scripture, which had been previously printed. Since our arrival in the Islands, we have had the privilege to put into the hands of the natives, the Gospels of St. John and St. Matthew, and the Acts of the Apostles; and have been delighted beyond expression to witness the avidity with which all ranks and ages pressed to obtain a copy of each part of the Scripture as it happened to be printed, bringing with them at the same time the required number of bamboos of cocoa-nut oil to pay for the copy. When the Gospel of St. John was issued to the people at Huahine, we had the gratification to be present.—Great numbers were longing for it, but there were only 400 copies to distribute among them. Long before the hour appointed for distribution, the large school-room was filled with anxious expectants. Knowing the earnest desire of the people for the Scriptures, and that some *must then go without*, Mr. Barff had arranged with the Chiefs, that those should be first supplied who could read them best; but, notwithstanding this, the solicitude and pressure were so great, that it was with the utmost difficulty the distribution could be proceeded with.

Among many other affecting appeals, to be fa-

voured with a copy of the Holy Book, three old women were irresistibly clamorous. The Missionary said to them: "You know you cannot read in the Scriptures yet, and you can hardly see to read." They instantly replied, "'Tis true, we are only in the *B. a. ba*, yet, you know how diligent we have long been in attending school every day, and trying to learn to read that *parau maitai* (good word,) and because we *are old*, we want it the more, that we may read while we can see *at all*; and if we shall not be able to read it, we long to have the good word in our house, and we can get some one to read it to us!" You will readily suppose that we were not unaffected spectators of such singular hungering and thirsting after the word of life.

In times of the greatest distress in England, we have never seen greater solicitude to obtain a portion of gratuitous distributions of food or money, than these people have shown, to be permitted to purchase the Sacred Scriptures. Their care of their Bibles, and their diligence in perusing them, are as great as their solicitude to obtain them.

On one occasion when Mr. Williams of Raiatea was overturned with some natives in a rough sea, they left him to shift for himself, and hold on by the boat, until they swam with their copies of the Gospels to the dry reef; and when they had spread their wet Bibles in the sun, they returned and assisted him, for whom they have the most lively regard.

The translation of the Scriptures is proceeding, upon the whole, nearly as rapidly as we could desire, and in the course of a few years, the whole we trust will be in the hands of the people.

Respecting the fidelity of the translations which have already been made, it may be gratifying to know that we have read a great part of them, comparing them with the original Greek; and can assure the Society that they are executed with great skill and judgment. The inaccuracies are few, and of little moment; and we question whether a more faithful translation of the Sacred Scriptures has ever been made.—Such is the copiousness of the Tahitian language, that it is generally sufficient, and but comparatively few foreign words are found necessary to be introduced.

The whole population of these Islands may be regarded as under school instruction, having the Scriptures as their great class-book. The generality of the people read with a propriety and fluency seldom known among the common people in our own country; their progress in knowledge and scriptural and religious subjects is extraordinary; and, considered as congregations, we think they are not surpassed by congregations of equal numbers in England.

EMBELLISHMENTS OF THE CAPITOL.

The Washington Gazette informs us that Mr. Causici, the Sculptor employed to execute some of the embellishments for the rotunda of the Capitol, at Washington, has just finished a group of four figures, representing the landing of the Pilgrims on Plymouth Rock, intended for the panel over the door leading to the Eastern Portico. The figures are the pilgrim, his wife and child, and an Indian. The piece is thus described in the Gazette:

"The Pilgrim, in the costume of the early part

of the 16th century, is represented in the act of stepping from the boat, to receive from the hands of the Indian, who is seated on the rock before him, an ear of corn, which is tendered in the most friendly manner. A mixed expression of hesitancy and gratitude, is visible in the countenance of the Pilgrim, who appears to doubt the sincerity of the Indian, whose stern aboriginal features form a fine contrast to those of the Puritanical, but suffering adventurer. Behind, in the boat, looking towards heaven, with an eye of devotional gratitude, for deliverance from the sufferings and hardships of the voyage, stands the wife, with a child near her, whose countenance bears marks of those "watchings and fastings" shared in common with the intrepid band. We are inclined to think that the prominent features of the Pilgrim is the best executed in the groupe, though we are aware that the Indian, who is a very striking object in the composition of the picture, from his brawny form and his peculiar position on the rock, appears in bolder relief, and may by many be viewed with most gratification. Some of the planks of the scaffolding not being removed, we had not a full view of the execution of the rock and the water; but on the whole, the piece has a fine effect."

This is all very well. The Indians were very kind to our fathers when they landed on these shores, a feeble band of persecuted pilgrims, and it is but gratitude to commemorate the distinguished benefits which they conferred upon us, by the chisel of the sculptor, on the front of the nation's capitol. We think too, that there is a peculiar propriety in selecting the *eastern portico* for this design, not only because it looks to the spot where our fathers landed, but because it looks towards the rising sun; and is therefore, the most suitable place for the representation of events connected with the *morning* of our national existence.

We understand that the doors of the southern and western porticos, are also to be ornamented with similar designs. On the south, it is said, Pocahontas is to be introduced in connexion with some event in the early history of Virginia; and on the west, another Indian by the side of Col. Boon, the first settler of Kentucky. We see no peculiar propriety in these designs. The events which they are intended to celebrate, cannot be considered as national epochs. They do not mark any great period in the progress of our history.—Let us wait a few months and see what Congress intend to do with the Creeks. If they shall order them to be driven from their lands, the artist will then be at no loss for a subject for the southern front. He will, of course, introduce an ancient mound or grave, with a disconsolate Indian sitting at the foot of it, and seeming to say, "I will sit down quietly and be put to death where the bones of my ancestors are deposited, that the world may know that the Creek so loved his country, that he chose to die in it, rather than to sell it or leave it." On one side of the grave, the American flag should be seen waving in triumph, and a sturdy soldier in American uniform, and with the Georgia coat-of-arms, advancing with bayonet fixed and pointed towards the breast of the Indian. We think there will be a peculiar propriety in placing this representation over the *southern portico*; not only because the country of the Creeks lies in this direction, but because the event will have happened when our nation was in the *meridian* of its

prosperity. Thus, there will be seen to be an intimate and very suitable connexion between this design and that on the east. One will represent the nation in infancy, the other in manhood;—one will show how the Indians treated us when they were strong and we were feeble, and the other, how we treated the Indians when we were strong and they were feeble.

The pannel over the door of the western portico which looks towards the setting sun, and which should, therefore, contain something emblematical of the old age and last days of the nation, ought to be left blank for the present. In the course of a few years, perhaps, the nation that will rise on the ruins of our republic, will direct some artist to insert in the vacant space another mound or grave with the mangled body of a white man lying unburied by the side of it, and a company of dogs and jackalls engaged in their appropriate work. A raven should also be seen above, bearing away a part of the carcase, and underneath should be this inscription:

"IN THE PLACE WHERE DOGS LICKED THE BLOOD OF THE CREEK, DOGS LICK THY BLOOD, EVEN THINE."

When this representation is finished, the three sides of the capitol will contain in short hand, *The history of the ungrateful Republic.*

[N. Y. Observer.]

Obituary.

DIED,—In this city, on the 12th inst. Timothy G. son of Mr. Alling Brown aged 4; 15th, Sarah Ann, daughter of Mr. Henry Bridgen, aged 2; 17th, Uri Henry, son of Mr. Uri Ames, aged 3.

At N. Killingworth on the 7th ult. Mrs. Polly Butler, wife of Mr. Russel Butler, aged 54; on the 17th ult. Mrs. Mabel Hinckley, wife of Deac. John Hinckley, aged 57.—They were sisters both by natural and spiritual bonds. As the ties of nature were loosened and dissolved, those of grace seemed more tensely drawn; and, we trust, now sweetly bind together, their joyful souls in heaven. They were faithful and affectionate in their families—exemplary and beloved in the family of Christ—patient in sickness—and calm and steadfast in faith and hope, while death was drawing the dark curtain over them. In death, like theirs, no sting is felt or seen; nor shall the grave be heard to boast the victory over them. Jesus has set the frightful form of death aside. There, nothing meets the eye of the mourning church and weeping kindred; but a shadow, encircled with beams of light from heaven.

At Brookfield on the 15th ult. Mr. Andrew Northrop, aged 67. He was for many years a firm supporter of the gospel, and in his last moments, experienced its holy consolations; early this month, Mr. Lewis Osborn, aged about 60.

At Orange, on the 10th inst. Capt. Wm. Fairchild, formerly of this city.

At New-York, on the 14th, William Stevens, son of Capt. L. Stevens, of this city, aged 22. He had lately returned in the *Huntress*, Capt. S. Allen, from St. Augustine.

A few days previous, at the hospital, Staten Island, Mr. Shepard, of East-Haven, mate of the *Huntress*.

Lately at Havana, Mr. Frederick Chidsey, mate of a schooner from New-York, and son of Mr. Ezekiel C. of this city, aged 22.

At Cheshire, on the 15th August, Mrs. Gaylord, wife of Mr. Nathan Gaylord, 66.

At Meriden, Miss Esther Yale, aged 24; on the 12th inst. Mrs. Andrews, wife of Mr. Oliver A. aged 48.

At Bridgeport, Mr. Stephen Wells, aged 70.

At Durham, Mrs. Wealthy Merwin, wife of Mr. Miles Merwin Jr. aged 30.

At Saybrook, Mrs. Abby A. Platts, aged 27.

At Berlin, within the last three weeks, five children, all sons of Mr. Norman Winchel, the oldest about 10 years of age; on the 16th, Mr. Calvin Winchel, 23.

POETRY.

FOR THE RELIGIOUS INTELLIGENCER.

ON SEEING A BOX OF MINERALS, COLLECTED IN PALESTINE BY THE REV. PLINY FISK.

To Fancy's eye, yon fragments join!
Yon shapeless stones in columns rise!
And Salem's towers and turrets shine,
As when belov'd of favoring skies.

Mount Zion, like a warrior strong,
Around her spreads his rocky shield,
And Sharon bids a flowery throng,
Like Eden's rose, their fragrance yield.

Libanus waves his lofty crest,
Again Moriah's temple gleams,
White bright on Carmel's verdant breast
The sun's departing radiance streams.

Pure Siloa on the soft-wing'd gale,
Its murmuring cadence lightly throws,
And darkly winds the shadowy vale
Where Judah's kings in pomp repose.

Stain'd with the rust of buried years,
These awful sepulchres remain;
Where mouldering sleep the vision'd seers,
Who warn'd a stubborn race in vain.

There too, thy prison walls appear,
Thou weeping prophet, wrapt in gloom,
Who when Chaldea's bands were near,
Foretold the leagur'd city's doom;

Thy warning trumpet boldly blown,
Provok'd a vengeful monarch's hate,
And from the miry depths, thy moan
Bewail'd a blinded nation's fate.

Behold! thro' curtaining mists, the tomb
Of "him of Bethany," who slept,
Pale tenant of sepulchral gloom,
Till at his cavern "Jesus wept;"

Yes! He whose word could bring the dead
Back from their seal'd oblivious sphere,
Paus'd ere the godlike deed, to shed
And sanction friendship's tender tear.

The spell is broke!—the vision fades!
And sad Jerusalem is seen,
A mourner 'mid deserted shades,
A smitten, scorn'd, and crownless queen.

No voice of solemn musick calls
Her tribes to seek Jehovah's face,
But way-worn pilgrims mark her walls,
And mosques usurp the temple's place.

The Latian eagle quaff'd her blood,
Rude monsters rent her cherish'd vine,
And by the scorpion curse pursued,
Her sons in hostile regions pine.

O thou, whose feet her clime explore,
To bid Salvation's banner wave,
Who rear'd on Egypt's sultry shore,
Thy martyr'd brother's hallow'd grave.

Should distant home its charms restore,
To melt thy heart with sorrowing care,
Kneel where thy Master knelt, and pour
On breezy Olivet thy prayer,

Breathe in Gethsemane the sigh,
For crush'd, benighted Palestine,
And may those legions of the sky,
Who sooth'd his woes, remember thine.

H. S.

Character.—There is always something great in that man against whom the world exclaims, at whom every one throws a stone, and on whose character all attempt to fix a thousand crimes without being able to prove one.
ZIMMERMAN.

REMARKABLE CONVERSION.

A young man who had been graduated at one of our first colleges, and was celebrated for his literary attainments, particularly his knowledge of mathematics, settled in a village where a faithful minister of the Gospel was stationed. It was not long before the clergyman met with him in one of his evening walks, and after some conversation, as they were about to part, addressed him as follows: I have heard you celebrated for your mathematical skill: I have a problem which I wish you to solve. What is it? eagerly inquired the young man. The clergyman answered with a solemn tone of voice, "What shall it profit a man if he gain the whole world and lose his own soul?" The youth returned home, and endeavoured to shake off the impression fastened on him by the problem proposed to him, but in vain. In the giddy round of pleasure, in his business, and in his studies, the question still forcibly returned to him, What shall a man profit if he gain the whole world and lose his own soul? It finally resulted in his conversion, and he is now an able advocate, and preacher of that Gospel which he once rejected.—*N. Y. Obs.*

THE INFANT PREACHER.

(From the Journal of a Missionary.)

I give you an interesting conversation between one of my Sunday School children, between five and six years old, named —, and her grandfather, with whom she was on a visit. The old man was then in a declining state:—

Child. 'I think you are very ill, grandfather.'

Grandfather. 'Yes, my dear, I'm very ill.'

Child. 'Where do you expect to go when you die?'

Grandfather. 'To heaven I hope.'

Child. 'I hope you will; but if you do, you must leave off swearing and saying bad words; if you don't, you will go to a bad place, and there be tormented with wicked and miserable creatures; but if you go to heaven, you will be happy with God and Christ forever. But you must pray and keep on praying, and if you awake in the night you must pray. Grandfather, do you ever pray?'

This last question, put with all the honest simplicity of infancy, touched the old man's heart, and melted him into tears. Nothing could have been said more pointed and seasonable, and I have reason to believe that a lasting impression was made upon his mind. He was soon after confined to his bed, when I visited him and had the satisfaction of hearing the following lamentations from his lips:—"What a sinner I have been! What means I have slighted! What a vile creature I am!" He also manifested an unusual abstractedness from the world. "O," he said, "I have done with the world! the little time I may be spared shall be spent in mourning over my sins, and seeking an interest in the blessed Saviour!"

He died in peace; and who knows but, at the last great day, it will appear that this was a brand plucked out of the fire, through the instrumentality of a little child belonging to a Sunday School?

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